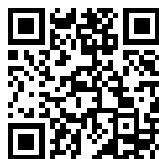

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THE
ENCYCLICAL LETTER

OF *Ab*
POPE GREGORY XVI.

BEARING DATE AUGUST 16TH, 1832.

ADDRESSED TO ALL

PATRIARCHS, PRIMATES, ARCHBISHOPS,
AND BISHOPS.

TRANSLATED CLOSELY FROM THE LATIN ORIGINAL.

WITH NOTES, CRITICAL AND HISTORICAL.

DUBLIN:

PRINTED FOR RICHARD MOORE TIMS, GRAFTON-STREET.

M.DCCC.XXXIII.

759.



TO THE READER.

———"Verbosa et grandis Epistola venit,
A Capreis—bene habet, nil plus interrogo."—JUVENAL.

THE Editor of the following sheets would not have added to that multitude of Tracts and Pamphlets continually issuing from the Press, if he had not considered this Letter a matter of the utmost importance, in the present state of the world.

To behold a Pope proclaiming his own weakness and impending fall—to see him struggling hard to retain that temporal dominion, acquired and maintained by hypocrisy and fraud—and acknowledging, *under his own sign manual*, that the whole of that system of spiritual domination, which was built up for the purpose of propping and supporting it, is crumbling into ruins—that the doctrines which were constructed to violate the order of nature, and impugn the Gospel of God, are being exposed and anatomized in all their nakedness and deformity—stripped of all adventitious clothing and ornament—condemned for their utter morbidity and corruption, and now held up to the execration of mankind. This is a most extraordinary spectacle, and one, which, at the present crisis, may give rise to the most serious reflections.

It may be freely admitted, that at other periods of History, the temporal power of the Popes was subjected to great assaults, and for a time even wrested from their presumptuous hands ; but never have we seen those assaults accompanied by such a warfare as that, which this Letter proves to be *now* carried on, against their spiritual tyranny and usurpations.

According to his own evidence, the Pope is on the verge of ruin abroad, whilst we find *his emissaries and adherents* employed in a most cruel and relentless persecution of Protestantism at home—a persecution long since prepared and contrived with consummate artifice, and now executed with a determination and ferocity well worthy of that power which has been described by an unerring pen, as “drunken with the blood of the Saints, and the blood of the Martyrs of Jesus.”* And why do we witness all this ? Is it not, that the words of God may be fulfilled—that the views of those great and pious men, who described the last efforts, the “*ultimum conatum Antichristi*,” might be realized—and that we, who are destined to suffer from the tremendous struggles of the dying monster, (which are strongest and most terrific at the extremities,) might have hope ?

Perpende et vale.

* Revelations xvii. 6.

The Encyclical Letter of our Most Holy Lord, by Divine Providence,
POPE GREGORY XVI. to all Patriarchs, Primates, Archbishops,
and Bishops.*

VENERABLE BRETHREN.

Health, and Apostolical Benediction.

We suppose that you feel surprise, that since the charge of the universal Church has been committed to our humility, we have not yet addressed you by letter, in the manner which both the custom of the primitive times, and our own affection for you, would have required. We had, indeed, a most anxious wish to pour out our heart to you immediately, and in the communication of the spirit, to address you in that tone, in which we, in the person of St. Peter, have been commanded to strengthen our Brethren. But you are well aware, by what a tempest of evils and disasters we had been, from the very commencement of our Pontificate, carried out suddenly into those depths of the ocean, in which, unless the right hand of God had wrought powerfully, you would have had to lament our being overwhelmed by a most foul conspiracy of the wicked. The mind recoils from renewing the grief caused by so many dangers, by the sad recital of them : and we rather bless the Father of all consolation, who, having dispersed the rebels,† has delivered us from the present danger ; and having calmed the most furious storm, has allowed us to take breath after our fears. We purposed thereupon to communicate with you our designs for the healing of the bruises of Israel : but the immense weight of business with which we were oppressed in bringing about the restoration of public order, delayed at that time the execution of this our desire.

Meanwhile, a new cause of our silence arose, from the insolence of

* Thus, even at this day, the Pope presumes to style himself, among those who will submit to his extravagant pretensions of temporal power ! The former Irish translator of this letter ventured here to leave his original, and softened down the expression to the less objectionable one of "*Father*." Was this the wariness of a Friar, conscious that the present times were unfavourable to the propagation of those high doctrines, even in "poor old Ireland ?"—or was it the honest act of some lay translator, who could no longer brook such arrogance ? Mark well the change : for in either case, it speaks a language which deserves attention, and conveys most intelligibly some "signs of the times."

† The Pope so styles those who opposed themselves to certain acts of his government (as is well known to the public,) during the last two years ; but the Irish translator, as if remembering the scenes which are daily passing at home before his own eyes, and unwilling to brand with a harsh name doctrines and practices now in general favour here, substituted for "rebels" the milder term of "guilty !"

factious persons, who again* endeavoured to raise the standard of rebellion. This obstinate perverseness of men, whose unbridled fury appeared not to be softened down, but rather to be augmented by long impunity, and the repeated indulgence of our kindness,—we

* The facts to which the Pope alludes, relating to the late and present state of his temporal dominions, are these :—In Bologna, a city in which he had a garrison of 700 men, with a population of about 60,000 inhabitants, an insurrection broke out on the 4th of February, 1832. On the day fixed upon for the rising en masse, the insurrectionists, who were prepared for a serious resistance, did not find even a single sentinel on duty at the palace where the papal authorities resided. Their first efforts were therefore successful, and a provisional government was at once installed. The authority of the Pope, as a temporal sovereign, was declared to be at an end, and the new government began to take their measures upon this assumption. The success of the enterprise became at once the signal for similar and equally successful risings throughout all the Legations from Bologna to Ancona; so that in the course of four days the power of the Pope on the north of the Apennines was annihilated. The weakness of the ecclesiastical government having thus become manifest, Austria was looked to as the great power upon whose conduct the fate of the insurrection depended; and his Holiness, together with the Duchess of Parma, the Emperor's daughter, and the exiled Duke of Modena, demanded the aid of the Imperial arms against their rebellious subjects. But France, with that authority which her predominance in the scale of European politics gave, at once took a part in the contest, declaring that she would not permit Austrian troops to interfere in any quarrel between an Italian prince and his subjects. Negotiations, therefore, commenced between the French and Austrian Cabinets, which seem to have terminated in this—that the latter should be permitted to march into the disturbed districts, for the purpose of putting down the insurrection, but should not be allowed to occupy them permanently. The Imperial troops accordingly crossed the Po in the beginning of March, and by force of arms carried every thing before them; except at Bologna, where they encountered some opposition; whilst the insurgents, driven into a corner, endeavoured to make terms with Cardinal Benvenuto, whom they had detained a prisoner at Ancona. The conditions stipulated for were chiefly relative to a general amnesty; and on the 20th of March the Cardinal accepted, and put his name to the convention. This, however, the Pope refused to ratify, on the plea that this acceptance had been extorted from the Cardinal while in durance by the rebel party; so that the arrest of a considerable number of the disaffected followed, and commissioners were appointed for their trial.

The accused, who were chiefly confined to persons charged with having signed the act of the provisional government, were brought before this tribunal; and though in the state of fermentation then prevailing, it was not deemed expedient to inflict any capital punishment, yet many were convicted and consigned to dungeons for having dared to call in question the temporal power of the Roman pontiff—for having broken their military oaths by enrolling their names amongst the national guards, and for having published sacrilegious and seditious writings.

Thus was tranquillity for a time restored; and the Austrians, according to the stipulations with France, retired from the subjugated provinces; which were immediately garrisoned with foreign troops, chiefly Swiss, in the pay of his Holiness.

It appears, notwithstanding, that, from the pressure of events, the Pope was obliged to give way in some measure to the demands of his discontented subjects; and that a new Constitution, containing within it the seeds of future insurrections and more determined opposition to his authority, has been granted—a Constitution which, operating as it must in the course of time with the excited hopes and determined spirit of the Italians, may be expected to bring forth great events. The impulse of civil and religious liberty, though checked, is not extinguished; and whenever Austria shall have been placed in circumstan-

found it our duty at last, from the authority committed to us by God, to chastise with a rod, though to our own severe grief: on which account, as you may very well conceive, our daily attention to public affairs became more and more laborious.

But since we have now taken possession of the Pontificate, in the Church of St. John of Lateran,* according to ancient usage, (a matter which we had deferred for the above reasons,) we hasten, without further delay to address you, Venerable Brethren; and send a letter in testimony of our good will towards you, on this most joyful day, on which we celebrate the solemn feast of the *triumphant Assumption† into heaven, of the most Blessed Virgin*: so that she, whom we have found our Patroness‡ and Preserver, in the midst of the greatest calamities, may stand over us propitiously, while we are writing to you, and by her *heavenly inspiration* may lead our mind to such instructions as will be most advantageous to the Christian flock.

With sadness, and a mind bowed down by sorrow, we draw near to you, whom by reason of your affection for religion, we know to be filled with anxiety on account of the difficulties which beset her at the present time. For truly might we say, that *now is the hour of the power of darkness, to sift the sons of election like wheat. Truly, the earth|| hath mourned and faded away, defiled by the inhabitants there-*

ces which may fetter her operations, and cramp her powers of interference. Europe is destined to witness a most important revolution in the Italian states, but chiefly in those now placed under a constrained subjection to the Tiara. Nothing but external pressure keeps the papal government in existence; and when that shall have been removed, a total breaking up cannot but ensue.—See *Annual Register*, p. 451. &c.

* The Church of St. John Lateran, in which the Pope, a short time after his election, takes solemn possession of his pontificate, bears on its front the following presumptuous title:—"Sacrosancta Lateranensis Ecclesia, omnium Urbis et Orbis Ecclesiarum mater et caput!" And in a kindred spirit Rome itself is called (in a work published there so recently as 1824.) "The Metropolis of the Christian world, the apostolic throne, the sacred seat of the Vicar of Christ and successor of St. Peter, and the centre of unity recommended by Christ to his church!"

† The Pope has chosen this feast of the Roman Church for the date of his Letter, notwithstanding that the appointment and celebration thereof is founded on an assumed fact of which there is no evidence—viz. that the blessed Virgin *was* taken up, or translated, to heaven; and he here attributes to *her* the power of inspiring him with instruction; that is, he bestows upon her an attribute belonging only to God—for inspiration is an office proper to the Holy Ghost, whom Christ sent to lead his disciples into all truth. So that "he commences his epistle with what many would call a deliberate blasphemy, but we attribute it to loose language and ignorance of sound divinity."

‡ How comes it that when thus thankful to the Virgin Mary, who (as he asserts) *interceded* for him, the Pope utters not one word of gratitude to Almighty God, who had *delivered* him from his troubles? Does this set a good example, or exhibit a sound view of religion, as from a Christian pastor to his flock? If the guides and directors thus willfully deviate from the truth, can we wonder that the wretched flock for ever go astray?

§ If this be true, then it is quite plain that this sifting time which we are sure is come, will make manifest *which is the true Church*, and who are the sons of election. The Protestant is well satisfied to put his cause upon this issue.

|| It is very remarkable that this word, *earth*, is here used by Isaiah to denote the land of Israel and Judah; it cannot, therefore, be applied literally, and if it be ap-

of, because they have transgressed* the laws, changed the ordinance, broken the everlasting covenant.

We speak, Venerable Brethren, of things which you see with your own eyes, and which, in consequence, we all deplore with united tears. Active wickedness is triumphant; shameless knowledge†—dissolute licentiousness. The sanctity of holy things is despised, and the majesty of Divine worship, which has so great force and influence, is assailed, polluted, and holden up to ridicule by wicked men. Hence sound doctrine is perverted, and errors of every kind are audaciously disseminated. Neither laws of holy things, nor rights, nor institutions, nor any of the most sacred courses of discipline, are secure from the perverse audacity of babblers. *This our Roman chair of the blessed Peter, in which Christ has placed the main strength of the Church, is most furiously assailed;‡* and the bonds of unity are daily more and more loosened, and burst asunder. *The Divine authority of the Church is impugned, her rights are plucked up, and herself is made subject to human considerations;* and being reduced to disgraceful slavery,§ is most injuriously exposed to the hatred of the populace. The obedience due to Bishops is infringed, and their rights are trampled under foot. Academies and schools resound horribly with novel and monstrous opinions, by which the Catholic faith|| is attacked—no longer now, by secret undermining;¶ but a horrible and nefarious

plied metaphorically, typically, and prophetically, as the Pope seems to do, it can only mean the church, Israel and Judah being always spoken of as types of the Christian church. The Biblical Critic will at once see and admit this; and if it be so, here is the Pope testifying against himself. Who in sober truth, has thus transgressed, changed, and broken the laws, ordinances, and covenants!—who, for purposes of worldly dominion, has perverted or hidden from view the main truths of the Gospel, and has substituted human fictions more agreeable to his ambitious views; magnifying the decrees of Popes and the edicts of recent Councils, while the written Word of God himself, that “Lamp to our feet and light to our paths,” has been consigned to the *Index of prohibited books*; a Pope judging that to be poison to the faithful, which an Apostle considers to be the very word of life.

* See preceding Note.

† Alas! that the schoolmaster is abroad, and he who hateth the light will neither come to it, nor suffer it to come to others, lest his deeds should be a reproach! It is, indeed, time to cry out against knowledge, but for none more needful than for the Pope, and for him it is *too late*.

‡ The facts here stated ought to be known; and Divine Providence has wonderfully ordered it, that the Pope himself has trumpeted them forth. *The chair of Peter is assailed, his assumed divine authority questioned, and the doctrine and the power based upon this false foundation, tried at the bar of sound sense and the Word of God;* for this is what he calls “made subject to human considerations.”

§ The only slavery which the church endures is, that the Pope is not now permitted to domineer as formerly; and the ground of “the people’s hatred” is merely his futile attempts at a continuance of tyrannical power, as in the former dark ages.

|| It is not the essential doctrines of the Catholic faith which are aimed at, so much as the temporal usurpations and the assumptions of papal power; though through these last a favourable door is opened to such as would be glad to fix even upon religion herself the odium arising from the faults of her professors.

¶ Blessed be God, that men now dare to avow what they think of the usur-

warfare is openly and avowedly waged against her. For by the instructions and example of the masters, the minds of youth being corrupted, a serious damage of religion, and most foul perversion of morals has prevailed.

Hence, likewise, the restraint of our most holy religion being cast aside, (by which alone kingdoms stand, and the power and strength of authority is confirmed,) we behold the destruction of public order—the sapping of sovereignty, and the overthrow of all lawful power, spread far and wide. Which great mass of calamities must be traced primarily to the combination of those societies, into which whatever is sacrilegious, flagitious, and blasphemous in heresies, and in any of the most wicked sects, has flowed, *as into a common sewer, amidst a collection of all kinds of filth.*

These things, Venerable Brethren, and many others, and those perhaps worse, which it would be tedious to enumerate, and you yourselves well know, cause a bitter and lasting sorrow to us, whom, as being placed in the chair of the Prince of Apostles, a zeal for the whole household of God must devour above any other persons. But acknowledging ourselves to be placed in a situation wherein it may not suffice merely to deplore these innumerable evils, unless we moreover endeavour with all our might to root them out; we fly to the succour of your faith, and invoke, Venerable Brethren, your solicitude for the welfare of the Catholic flock; since your proved virtue, and religion, and singular prudence, and unwearied diligence gives us courage; and, while we are afflicted by so sharp calamities, supports us with most agreeable consolation.

Our duty it is, to lift up our voice, and to use all endeavours, that *the wild boar out of the wood do not destroy the vineyard, nor the wolves devour the flock.* Our duty it is, to drive* the sheep into those

pation and tyranny of the Pope and his myrmidons. He is described in the Book of Revelation, if all Protestant interpreters, and some of the ancient Fathers, have judged right, as a lamb having two horns, and speaking as a dragon. We will not enter into the question whether this interpretation be the true one; but this we may confidently affirm, that his language in this production is that of a dragon, full of violence and deception. Of violence; for the efforts of mankind to regain their right of judging for themselves, and throwing off the shackles which he had imposed on their minds, are called "*a horrible and nefarious warfare*;" a combination, *sacrilegious, flagitious, blasphemous, a common sewer, a collection of all kinds of filth.* Could Billingsgate say more? Of deception: for the sophism of the Popes has been to confound heresy with sedition and other crimes; it has, therefore, been their usual language to charge upon *heresy* (that is, a dissent from papal assumption of infallibility and supreme power,) whatever evils may affect the political world, and especially Rome itself: but it may be safely affirmed that heretics, (if he mean Protestants,) have ever been found more steadily and conscientiously loyal to their governments than any followers of the Pope.

* Our Saviour used a milder expression, "*He led his sheep*;" the Popes have chosen this stronger one; and literally has their *practice* towards unfortunate states and individuals justified such a phrase. The former translator, afraid that Irishmen would not bear so haughty a word, changed "*drive*" to "*lead*;" this complaisance may be *polite*, but surely it is not *honest*.

pastures only, which are wholesome for them, and not even in the slightest degree suspected of being pernicious.*

Far be it, dearest Brethren, far be it, that while so great ills oppress us, so great dangers are impending, the shepherds should be wanting to their charge, and stricken by fear, should either desert the sheep; or casting off the care of the flock, should become torpid in indolence and sloth. Let us therefore defend in unity of spirit, this our common cause, or more truly the cause of God; and let the watchfulness and the exertion of all be united against the common enemy for the welfare of the whole community.

This duty you will excellently discharge, if, as the rule of your ministry demands, *you attend to yourselves,*† and to doctrine, constantly revolving in your minds, that *the Catholic Church is shaken*‡ by any novelty whatsoever; and by the advice of Pope St. Agatho, *that none of those things which have been regularly defined, ought to be diminished, changed, or added to; § but that they ought to be kept inviolate, both in words and meaning.* Then will that unity, which is contained in this Chair of Blessed Peter as its foundation, continue firm and unshaken; so that in the quarter whence the rights|| of venerable communion flow abroad to all Churches; there all may find a *rampart, security, a harbour safe from storms, and a treasure of unnumbered good things.* Wherefore, to repress the audacity of those who are endeavouring either to infringe the rights of this Holy See, or to put an

* It does not at all follow, that whatever may tend to overthrow the Papal tyranny should be in the least "pernicious" to the real interests of religion.

† A very necessary hint for amending their *personal conduct*; and conveyed strongly, though in courteous phraseology. In good truth, in *this particular matter*, the Pope himself is not a master, as is too well known.

‡ If it be true that the gates of hell cannot prevail against the true church of Christ, how is it, that according to the Pope's testimony, the Church of Rome is *shaken* by every wind of doctrine, every novelty, as he here states it? Is not this in a great measure, if not giving up the infallibility, at least admitting it to be questionable; and must we not look some where else for that true church to which this character, mark, or note is applicable? In point of fact we do find it, in a certain sense, in every Bible-Church, and in all Bible-Churches, making together *one*; a seamless coat, though it be of many colours, agreeing in essential and spiritual doctrines drawn from holy Scripture, though differing in those temporal subjects or metaphysical questions not properly the subjects of divine revelation, and where the interests of the present world, or human fancy or frailty may create a difference. Truly the Pope does not think the foundations of his church (that is to say of his present position in the world,) to be very sound, if they are in so great danger from causes which may be so slight.

§ Who, in sad truth, has been guilty of changing, diminishing, and adding to the genuine Word of God, to suit his own private interests, half so much as the Pope and his predecessors?

|| The former translator had rendered *jura* "advantages," possibly from a wish of softening to his countrymen the proud claim thus asserted. The Pope himself never dreamed of any "*advantage*" which was to flow from it; he merely maintained his absolute "*right*:" to discover "*advantages*" from such a claim was reserved for an Irish priest. But be it known, that not in England only, and other Protestant states, but in France, in Italy, nay, even in Rome, this assumed right is invaded. How then is Rome to be a rampart, a security, a harbour, a treasury to others, when unable to protect and secure herself?—Since the foregoing pages were put to press, the following paragraph

end to the connexion of Churches with it, by which alone they are supported and flourish,* inculcate the greatest confidence and sincere veneration for it, exclaiming with St. Cyprian,† *that he falsely flatters himself with being in the Church, who deserts the chair of Peter, upon which the Church has been founded.*

In this matter, therefore, you must labour and continually watch, that the deposit of faith‡ may be preserved amidst so great a conspiracy of wicked men, as, with regret, we see formed for the purpose of plundering and destroying it. Let all remember, that the judgment upon the soundness of that doctrine with which the people are to be imbued, and the government and administration of the universal Church belongs to the Roman Pontiff, to whom *full power of feeding, ruling,§ and governing the universal Church, has been given by Christ*

relative to the state of the Papal dominions, has appeared in the public Papers:—"The Government has ordered all Provincial Legates, and Pro-Legates, not to issue any passports for the capital, unless in cases where the necessity of their being granted is satisfactorily proved. The Papal volunteers in the Marches are also kept ready to march on the first signal. If we may credit some of the advices, the Pope has ceded to the Duke of Modena fort Urbano, in the Province of Bologna, that his Holiness may retain the protection of an Austrian force in his neighbourhood, when the French have evacuated Ancona, which latter event, however, seems distant. The finances of the head of the Catholic Church are said to be in so miserable a condition, that he is seeking a new loan. Thus it is that his assumed rights, both temporal and spiritual, are simultaneously invaded; but neither secular, nor ecclesiastical tyranny, the bayonets of the Austrians, nor the dogmas of the Prelates, can long suspend the fatal blow.

* What a libel is here cast upon Christianity, and even on its Divine founder, in the assertion that no churches can be supported or flourish except they be subjected to the Pope! It is impossible that reasonable and serious men can any longer submit to such audacious claims!

† It might be easily shown, that whatever expressions might have been used by Cyprian on particular occasions, he never did yield to the high pretensions of Rome.—*See Cyprian ad Pompeium, contra Epist. Stephani.*—But at all events, in the present æra, and in the new position of the Christian Church, we are not likely to defer to the opinion of Cyprian, or any other Father, further than, as they may be supported by Scripture and sound argument.

‡ Whatever interpretation the Pope may put on this expression, Deposit of Faith, it means no more, as used by the ancient Fathers, than the creed commonly called the Apostles', the Nicene Creed, and similar formularies, adopted in different ancient churches, and drawn up from Holy Scripture. When the Council of Nice originally drew up the one which still bears its name, it anathematized all who should attempt to add to its articles. But this *has* been done by Pope Pius in the creed which bears his name, for he has added most of the distinguishing tenets of Popery. To take away these false and adventitious articles from the creed, the present Pope calls "plundering and destroying." *We* think it is only reducing it to its pure and primitive simplicity.

§ This we confidently deny; and equally deny the inference which the Pope here draws from the assumption, for Holy Scripture is a more sure guide than "the Fathers of the Council of Florence."—"The Pope's supremacy, so often asserted and denied, stands upon this basis, if basis it can be called. Peter was a chief apostle, though not *the* chief: for, as he was the apostle of the circumcision, or of the Jewish converts, St. Paul was a chief apostle of the uncircumcision, or of the Gentile converts. Now Peter was bishop at Antioch, at Rome, at new Babylon. St. Paul likewise was bishop at Rome, at Ephesus, at

our Lord; as the Fathers of the Council of Florence expressly have declared. It is the duty of every bishop to adhere* most faithfully to the chair of Peter, scrupulously and religiously to preserve the deposit, and to feed the flock of God,† which is belonging to him. The priests must be subject to the Bishops, whom St. Jerome reminds them to look up to as fathers of their souls; and let them never forget that they are forbidden even by the ancient Canons to take any step in the ministry which they have undertaken, or to assume to themselves the office of teaching and preaching, *without the sanction of the Bishop, to whose faithful care the people are committed, and by whom an account shall be given of their souls.* Let it stand, therefore, for a thing sure and certain, that all those who attempt anything in opposition to this prescribed order, are disturbing, so far as in them lies, the state of the Church.

It would, indeed, be a wicked thing, and wholly opposite to that studied respect with which the laws of the Church‡ ought ever to be

Crete, &c. These are historical facts; and if it be asked, how could St. Paul and St. Peter be both bishops at Rome? we may answer, it is most probable that the one was bishop of the Gentile, the other of the Jewish converts, who are known to have used different rites and ceremonies in those early times.—But whereas, say the Papal party, Peter had made a good confession of our Lord's divinity, and our Lord had said, "thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it," ergo, the bishops of Rome, who claim to be successors of St. Peter (and we can see no better title in them than the bishops of Antioch, since they also are successors,) are *sovereign pontiffs* to whom is delegated the power of governing the universal church!—Such is their Logic. Now if it were true that St. Peter was by these words appointed chief pastor, (which Protestants deny, because they consider Christ himself as the Rock; and believe that the words "thou art Peter," mean merely, "*your name has relation to, or associates with, the object of your confession.*")—Still there seems no good reason why the *successor* should be chief pastor or pontiff, nor why the successor at Rome should have that privilege more than the successor at Antioch or other places. But, in point of fact, there is no single chief pastor on earth—"For one is your Master which is in heaven," and "the Church is built on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone."

* Yes, so far as to a common labourer (though of high rank,) in the Lord's vineyard; but not so as subjects to a Lord and master, to whom we are to stand or fall. But with this he is not content; he admits no brethren; all must be vassals.

† The former translator chose to omit the words "of God:" surely he could not wish his countrymen to believe that it was the *Pope's* flock instead of Jesus Christ's!—or the *Priest's* flock, whom he could save or destroy at his own mere will, and therefore might lead about blindfold according to his interest or pleasure!

‡ The Pope is very angry at its being thought that the Church could ever be liable to defect, or need "restoration;" yet, a few lines below, he is forgetful enough to quote one of his own predecessors, expressly advising "whatever the times may require for the *restoration* of the church!" Thus, as Scripture is the best interpreter of Scripture, so a Pope is the best refuter of a Pope. Protestants know well that the church is taught by the Holy Ghost, and led into all truth, and shall be so, even to the end; but they know also, that particular churches have erred and become apostate; for example, some of the Asiatic churches spoken of in the Apocalypse. Both propositions are true, nor can the Pope deny them. How then are they reconcileable, except in this way, that when churches fall, the Spirit and Providence of God are wont to bring about a restoration or

received, that the discipline which she has sanctioned (under which are contained the administration of holy rites, the regulation of morals, and the doctrine of the rights* belonging to the Church and her ministers,) should be assailed by a senseless freedom† of opinion; or should be branded as opposed to the fixed principles of the law of nature, or be regarded as maimed and imperfect, and as subject‡ to the civil authorities.

But, since it is plain, (to use the words of the Fathers of Trent) *that the Church has been instructed by Christ Jesus and his Apostles, and is taught by the Holy Ghost, daily suggesting to it all truth,*—it is manifestly absurd, and most highly injurious to it, that a certain *Restoration and Regeneration* should be pressed forward as being necessary for promoting its safety and increase; as if it could be supposed liable either to any defect, or obscurity, or other inconveniences of this kind: by which attempt, the innovators have this object in their view, *that the foundations of a new human institution|| may be laid; and thus that may take place, which Cyprian abominates, 'that the Church, which is a Divine thing, may become a human one.'*

But let those who are engaged in machinations of this kind, consider well, that (according to the testimony of St. Leo,) *to the Roman Pontiff alone is entrusted the dispensation of the canons;¶* that to him alone, and not to any private individual, it appertains to make any de-

regeneration of what is dead and decayed; and St. Paul clearly intimates that the Church of Rome, which he considers as a branch, (not the root,) might be so decayed as to be broken off from the tree, (i. e. the Catholic Church.)—Rom. xi. 21. To say, therefore, as the Pope does in the next page, that because God has ordained remedies for error or apostacy, that errors and apostacies cannot arise, or do not exist, or else that such remedies are not required, is another specimen of the Pope's bad Logic.

* What these are, and whence arising, the Pope alone chooses to be the judge. He is here, however, giving a severe rebuke to the agitators in Ireland, who, though calling themselves Roman Catholics, are loudly clamouring for the downfall of the Church, and the overthrow of its "rights;" and not merely doing this, but savagely murdering its ministers.

† Freedom of opinion is the birthright of man: and reason, given for his guide, is also the best handmaid of religion. The fixed principles of nature are well known; and any human "discipline" which is opposed to them, may be, and ought to be, "assailed by freedom of opinion," till it be brought to a better form.

‡ It is most wholesome, even necessary, that these matters should be "subject to the civil authority" in every state. From opposition to this principle have flowed most of the evils with which the Papacy has afflicted Christendom.

|| The Pope wilfully misstates the matter; for the French and Italian Reformers do not desire to lay the foundation of a new human institution, but to clear out the rubbish, repair, and restore the old, if it may be repaired. If it *will not*, what remains, but that it should be swept away with the besom of destruction?

¶ What bold assertion!—and who is brought forth to support it? Christ?—an apostle?—the voice of the Primitive Church?—No; but a Pope himself, a fellow culprit in the same case! True, that no better evidence could be had; but then this is treating all his Roman Catholic readers with consummate contempt, as utterly devoid of common sense. It is like a pick-pocket arguing out of Jonathan Wild the lawfulness of larceny!

cision on the rules of the sanctions of the Fathers ; and thus, (as St. Gelasius writes,) to weigh the decrees of the canons, to measure the precepts of his predecessors, that whatever the necessity of the times may require to be relaxed for the restoration of the Church, may, after diligent consideration, be introduced.

But here we wish to have your zeal for religion roused against that most foul conspiracy against the celibacy† of the Clergy, which you know is boiling up more extensively every day ; the vilest philosophers of our day being joined in this design, even by some ecclesiastics ; who, forgetful of their character and office, and carried away by the allurements of pleasure, have broken out into that degree of licentious freedom,‡ that they have even dared to present to their sovereign, public, and in some places, repeated petitions, that that most holy discipline may be abolished.

But it is painful to detain you by a longer recital of these most shameful attempts ; and we prefer, trusting to your religious feeling, charging you to endeavour by every means within your power, that this law, which is one of the highest importance,§ against which the darts of the licentious are levelled from every side, may be preserved entire, vindicated, and defended, according to the prescription of the ancient canons.

In the next place, the honorable marriage of Christian people, which St. Paul has called *a great*|| *Sacrament in Christ and the Church,*

* When the characters of a false or apostate church are spoken of by St. Paul, one of the most prominent is "forbidding to marry."—1 Tim. iv. 3.—It is indeed happily true, that this most iniquitous and tyrannical will of Satan is now generally spoken against, by the improving sense and (let us hope) morality of the present day. The Pope may well dread, but he cannot now stay, its downfall : he well knows the important aid which, since its adoption in the eleventh century, it has rendered to his assumption of power ; and he will, no doubt, close his eyes to the horrible evils which, during every age, by testimony of his own followers, it has produced to thousands and tens of thousands. For detailed proofs of this, see several Roman Catholic writers ; among the latest Scipio Ricci, bishop of Pistoia, whose "memoirs" have been translated into English, and are highly deserving of being read. In France this system is now beginning to give way. It behoves every one who claims the name of Christian, to aid in exposing its worthless and abominable character. The Pope complains that *some ecclesiastics* have joined in the cry. It is true ; and it speaks much to their credit, though he attributes to them, as usual, the most unworthy motives. All must remember the late proceedings in France on this subject.

† The former translator had rendered this "lasciviousness." Unless all the accounts of history be sadly false, that "lasciviousness" which through so many ages has been imputed to the Romish clergy, was something widely different from the lasciviousness of merely daring to present petitions to their sovereign ! Here again, observe, that the Pope is opposed to his most zealous sons, the agitators of this island, who are most morbidly sensitive on the subject of freedom of petition.

§ It is indeed "of high importance" to the Pope's pretensions ; and its removal is equally "important" to the welfare of Christian people.

|| St. Paul has said no such thing. The Pope has chosen to feign it a sacrament, and the priests derive no small revenue, from all classes, for administering the rite. St. Paul says that it is a great mystery, not a great sacrament. A

demands an united attention ; that no erroneous opinion be holden, and no attempt be made against its sanctity and the indissoluble force of its tie. Already our predecessor, Pius VII, of happy memory, had commended this earnestly to your care by his letters : nevertheless attempts hostile to its interests still continue to grow up on all sides.

The people, therefore, are carefully to be instructed, that marriage once duly contracted, can no more be dissolved ; and that to those who are joined in matrimony, God has enjoined, for ever, a life of union, and a bond of connection, which can be loosed only by death. Let them remember, that matrimony is accounted one of the holy things, and therefore is subjected to the Church ; and let them keep in view the laws passed by the same Church on that subject, and obey them religiously and strictly ; inasmuch as upon their execution, the whole effect, force, and proper union of such marriage wholly depends.

Let them take care not to allow, by any means, whatsoever may clash with the enactments of the sacred canons, and the decrees of councils ; well knowing that those marriages must have an unhappy end, which are contracted either against the discipline of the church, or without having first obtained the favour of God, or from the mere heat of sensual passion, so that the parties take no thought of the Sacrament and the mysteries which are signified by it.

We now proceed to speak of another most fertile source of evils, with which we lament to see the Church now afflicted, namely, that "Indifferentism,"* or erroneous opinion, which by the artifice of wicked men has prevailed on every side ; namely, that by any profession†

sacrament is a seal or confirmation of the covenant of God with his people. It is also a typical action, and so may be called a mystery ; but marriage, though typical of the union between Christ and his Church, and therefore a mystery, is not a seal nor confirmation of the covenant ; for if it were, then all would be bound to marry, as all are bound to be baptized and to partake of the Lord's Supper. But if it be a sacrament, as the Pope says, and I suppose he will not deny that sacraments were instituted in order to edify the church, why debar his clergy of this means of edification ? To such absurdities does falsehood drive her adherents ! He says moreover, that marriages must have an unhappy end, where the parties, amongst other faults, take no thought of the sacrament. Have all Protestant marriages then an unhappy end ?—and where is the bond more sacred than in Protestant England ?

* No wonder that this long word, half Greek, half Latin, strangely mixed, should have so far puzzled Mr. Coyne as to be twice misprinted in his edition. The thing itself is strangely perverted by the Pope. The opinion which *really* prevails is, that salvation may be obtained through Christ, even without full submission to the Church of Rome ; whereas the Pope brings forward arguments and quotations of St. Paul, which have reference, not to differences of discipline amongst Christians, but to the grand difference between Christians and the followers of *heathenism*. It is most true that "there is one faith ;" and by this faith we hope to be saved. But if it be also asserted that we should hold the Bishop of Rome for our sovereign Lord, St. Paul, who taught us the one duty, would not have failed to admonish us of the other.

† It is certainly an erroneous statement, to say that a man may be saved by any profession of faith, provided his morals be good. It is clear that he might be saved by his morals, *provided he had kept the whole moral law without defect or error* ; but this is impossible on account of the weakness and corruption of our nature. He can be saved only by keeping the true faith whole and undefiled—a faith drawn from the pure Word of God. But how are we as

of faith whatsoever, the eternal salvation of a soul may be obtained, provided that the morals* be honourable and upright.

But you, with little trouble, in so plain and evident a matter, will remove from the people committed to your charge, so extremely perilous an error. For, since the apostle admonishes that there is 'one God, one Faith, one Baptism,' let them tremble, who falsely assert that through every kind of religion, the passage is open to the haven of bliss; and let them recollect, that by the testimony of the Saviour himself, *they are against Christ, who are not with Christ*;† and that they are unhappily scattering abroad, who are not gathering with him; and therefore, *beyond a doubt, they shall perish everlastingly, unless they hold the Catholic Faith, and keep it whole and inviolate*. Let them listen to St. Jerome,‡ who relates, that when the Church was schismatically split into three parties; he, firm to his purpose, constantly cried out, whenever any one endeavoured to draw him over to his side, '*Whoever is joined to the chair of St. Peter, is with me.*'

Falsely§ indeed, would any one flatter himself, (with hopes of sal-

men to judge of each other whether we have the true faith?—there is but one certain way, and that is *by morals*. "By their fruits shall ye know them," said our blessed Saviour; "for a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And this is more particularly true of churches, though it be applicable to individuals. If you would enquire into the soundness and purity of a church's faith, judge by the practice of its members.—Now with what church is persecution, is blood, familiar? Look into the archives of Rome—look into the dungeons of the Inquisition—look at the fires of Smithfield—aye, and at the present day, cast your eyes upon the fields of Ireland, and you can be at no loss to judge whether the popish faith be the genuine one.

* It is rather to be feared that the Pope has given occasion to the converse doctrine, that provided a man obey *him*, his morals may be safely disregarded. Yet if this were so, and papal absolution could remove all guilt of moral pravity, surely our Saviour laboured much in vain, and his whole Sermon on the Mount is but a work of supererogation.

† The canon of church unity has been laid down by our Lord himself, and we are indebted to that excellent divine and philosopher, Lord Bacon, for drawing our attention to it:—"He that is not against us, is for us; and he that is not for us, is against us." That is, he who does not oppose, or, by introducing false doctrines, uproot and nullify, the essential doctrines of the Gospel, is to be taken and considered as a member of the Gospel church. But what says the Pope in this place, "Unless a man hold the Catholic faith," that is, unless he hold all the tenets of the *Romish Church*, (for that is his drift,) "without doubt he shall perish everlastingly." The Athanasian Creed applies the anathema to those who deny the doctrine of the Trinity and the Divinity of Christ, but the Pope extends it to those who deny his own usurped authority and government.

‡ This father is here incorrectly quoted as bearing on the argument in question, his words having reference to a different matter.

§ We do indeed humbly trust, that baptism, administered agreeably to our Saviour's command, and for his sake, may be a means of furthering us towards salvation. And, while we continue *in Christ*, we rather believe *the Gospel*, which asserts our being alive, than Augustine, who is here assumed to state, that unless we are subject to *the Pope*, we have no chance of eternal life. In the parable of the vine and the branches here alluded to, our Lord is instructing us in the nature of true religion, as compared with formality and hypocrisy. The true Christian is a living branch of the vine, the formal hypocrite a dead and sere one. The dead branch is only fit to be broken off and burned; whilst the living, though

vation,) because he had been regenerated by the water of baptism : for Augustine would seasonably reply to him—a *branch, even when cut off from the vine, retains its form ; but, of what use to it is the form, if it receive no vitality from the root ?*

And from this most filthy source of ‘ *Indifferentism*,’ flows that absurd and erroneous opinion, or rather mad conceit, that *liberty of conscience** is to be claimed and maintained for all ! The way for which most pestilent error is prepared by that extensive and inordinate liberty of opinion, which is spreading far and wide, to the ruin of both Church and State : while some persons cease not to assert most impudently, that religion may derive from it a great advantage. But Augustine said, ‘ *what is more fatal ruin to the soul, than liberty of error ?* For, if we remove every restraint by which men are kept in the path of truth, while their own natural inclination to evil throws them headlong into ruin, we may truly say, that the *pit of the abyss* is open, out of which St. John saw a smoke ascend, by which the sun was darkened, while locusts† went forth from it to lay waste the earth.

For, from thence come changes of men’s minds, deadly corruption of youth ; amongst the people, a contempt for divine rites, and for subjects and laws the most sacred. From thence, in a word, comes the chief and principal scourge of a state ; since experience has proved, even from the most remote ages, that states which were flourishing in wealth, dominion, and glory, have fallen to pieces through this one evil alone, namely, an ungoverned freedom of opinion, licentiousness of public harangues, and desire of innovation.

Towards this point tends that most vile, detestable, and never-to-be-sufficiently-execrated liberty of booksellers, namely, of publishing‡

subjected to the pruning knife, brings forth fruit. The means of the Christian’s union with Christ and the church is baptism, the regeneration by water, and the Holy Ghost, to which the engraftment of a branch affords an apt and beautiful similitude. So long as we are influenced by the Spirit of God and godliness, we are as living branches of the vine, the principle of life conveying sap and nutriment from the root ; but when unvisited by the living principle and the sap conveyed from the root, we are fit only for the oven. Now what is here applied to himself by our Lord, as head and root of his church, the Pope applies in this place to *himself*. It is *he*, if you will believe him, that communicates life, and sap, and nutriment to every part ; and it is the chair of Peter, (if his words are to have weight,) and not the throne of Jesus Christ, that should be looked to as the principle of unity and the object of adoration.

* Do our Roman Catholic brethren of Ireland really know that their lord the Pope thus violently condemns and abuses, as “ a most pestilent error,” that *liberty of conscience* and *liberty of opinion*, for which they are making such loud and continual exertions and complaints ? Their master expressly pronounces that they *ought not* to enjoy it. Are they his real disciples, or are they not ? Let them choose and declare, for it is high time that all men should speak out.

† Here the Pope pronounces the locusts of the Apocalypse, to be the liberal opinions of the 19th century, while Bishop Pastorini stiffly maintained that they meant Luther and his doctrines in the sixteenth ! But the Pope is infallible ; what then is Pastorini ?

‡ It was to be expected that the Pope would put forth all his anger against this “ never-to-be-sufficiently-execrated ” evil, and against all those persons who have the unparalleled effrontery to “ demand and promote it.” The spread of knowledge is indeed his deadliest foe ; and he thus records his continuance in the opi-

writings of whatsoever kind they please ; a liberty which some persons dare with such violence of language to demand and promote.

We are horrified, Venerable Brethren, when we behold the monstrous doctrines, or rather the portentous errors, with which we are overwhelmed ; which are disseminated far and wide on every side, by the vast multitude of books, and pamphlets, and tracts, small indeed in bulk, but exceeding large in mischievous intent ; out of which such malediction as we lament, has gone forth over the face of the earth.

Yet there are some, alas ! who are carried away to such a pitch of impudence, as to assert pertinaciously, that the foul deluge of errors springing from that source, is sufficiently compensated by some book* or other, which amidst this great mass of depravity may be published in defence of religion and truth.

Beyond doubt, it is a crime, forbidden by every law of justice, that a certain and a great evil should deliberately be perpetrated, because there may be *hope* of some good to arise from it. Would any man in his senses assert, that poisons ought freely to be circulated, and publicly sold, and carried about, yea, even drunken, because there is some remedy, which, they who use may perhaps be snatched from that destruction ?

Far different was the discipline of the Church in extirpating the infection of bad books, even in the days of the apostles ; who, we read, publicly burned† a vast quantity of books.

Let it suffice to read over the laws passed on that point, in the 5th Council of Lateran, and the Constitution which subsequently was published by our Predecessor of happy memory, Leo the X :—" Let not that which was happily invented for the increasing of the Faith, and spread of good learning, be converted to a contrary purpose, and bring harm to the salvation of faithful Christians."

This matter also occupied extremely the attention of the Fathers of Trent, who applied a remedy to so great an evil, by publishing a most

nion expressed by one of his learned prelates in England more than three centuries ago, "We must root out printing, or printing will root out us." (So preached the Vicar of Croydon, in King Henry the Eighth's days, at Paule's Crosse. —Fox.) His fears are well founded, and the danger is hourly approaching him ; for what can even his own followers think of a system which wishes to put down all liberty of writing, and would completely take away the key of knowledge, even to the suppression of a penny journal ? Let this be fairly weighed. Do our Roman Catholics agree with the Pope, or do they not ?—will they speak out, or dare they not ? It is in print, that within the last year a Spanish bishop *ordered* that no book should be printed in his diocese except the Prayer-book ! What would be said here, if the archbishop of Dublin should issue such an *order* ?

* See here, ingenuously confessed, the weakness and inefficiency of such answers as the defenders of the Papal pretensions are able to put forth against the powerful arguments of those who deny and resist them. "Some book or other" he allows, may possibly be produced ; but how little does it avail. All this is true indeed, but we did not expect the Pope thus to own it.

† The Apostles, here falsely pressed into the service of a different and worse cause, burned *books hostile to Christianity, by consent* of their authors or possessors. The Pope has burned writings the most powerfully favourable to the Gospel, (nay, even the very Gospel itself !) and this against the consent of the authors, the possessors, and the people amongst whom they were circulated, to say nothing of committing the *authors themselves* to the flames !

salutary decree for compiling an Index* of books. in which improper doctrine was contained. Clement XIII. our predecessor of happy memory in his Encyclical Letter, on the suppression of noxious books, pronounces—"We must contend with energy, such as the subject requires, and with all our might exterminate the deadly mischief of so many books; for the matter of error will never be effectually removed, unless the guilty elements of depravity be consumed in the flames."†

So that, by this continual solicitude through all ages, with which this Holy Apostolic See has ever striven, to condemn suspected and noxious books, and to wrest them *forcibly* out of men's hands; it is most clear how false, rash, and injurious to the said Apostolic See, and fruitful of enormous evils to the Christian public, is the doctrine of those, who not only reject the Censorship‡ of books as too severe and burthensome; but even proceed to that length of wickedness, as to assert, that it is contrary to the principles of equal justice, and dare deny to the Church, the right of enacting and employing it.

Since we have heard that in writings circulated amongst the public, certain doctrines are promulgated, by which the loyalty and submission due to princes is undermined, and the torch of rebellion is every where lighted up; the greatest care must be taken, that the people may not be thereby deceived and seduced from the path of rectitude.

Let them all bear in mind, that, according to the Apostle's admonition,—"*There is no power but from God; and those which are, are ordained by God. He therefore who resisteth the power, resisteth the ordinance of God; and they who resist, purchase to themselves damnation.*"§

Wherefore laws both divine and human exclaim against those, who endeavour by most shameful schemes of rebellion and sedition, to with-

* The Papal "Index librorum prohibitorum" has been a most wonderful machine for suppressing all knowledge which might endanger Rome's ascendancy; and, aided by the inhuman cruelties of the Inquisition, it most tremendously attained its object. The same system goes on to the present day: the translator has a Roman *Index*, in which is formally prohibited "Roscoe's" translation of the memoirs of Scipio Ricci mentioned above. The Pope is no bad marksman in these matters; but the time for such doings is almost past.—See a very interesting account of the several Papal Indices in different countries, by Mr. Mendham; 8vo. London, 1830.

† The Pope acknowledges his designs against the *writings* of his opponents—that it is easier to burn than to refute them. But he carefully passes over in silence the innumerable murders horribly perpetrated, in the sacred name of religion, upon the *persons* of those who had the courage to hold up his impostures to public view.

‡ How completely here again is the Pope at issue with some of the loudest declaimers among his professed disciples in this island! *They* are calling lustily for an unshackled press; their lord is eulogising a strict censorship, and accuses of audacity and wickedness all those who dare deny to the church, the power of *wresting out* of people's hands whatever books it pleases. How long, we ask, halt they between two opinions?

§ Here is another severe hit against the popular leaders now figuring amongst us. Will they obey him?—or will they renounce him at once?

draw subjects from their allegiance to sovereigns, and to precipitate those very Sovereigns from their thrones.*

For this reason, namely, that they might not contaminate themselves by so foul a crime, the primitive Christians are known, even in the midst of persecutions, to have acted nobly towards the Emperors, and for the safety of the empire. This they proved most clearly, not only by their integrity in performing, carefully and promptly, whatever commands were given them, not contrary to religion; but also by their constancy, and by the shedding of their blood in battle.

“The Christian soldier,” says St. Augustine, “served an unbe-

* The true exposition of the matter is as follows:—There must, and always will be, an union between a godly church and a godly state, and when such an union takes place it will be on this basis—In all temporal and civil concerns, the church will be governed by, and subservient to, the state; but in spiritual matters, (that is, in its doctrine and discipline,) it will be independent of it. To be supported by the state is not essential, but accessory to a godly church, and the natural progress of things is as follows:—The state having become desirous of the protection of Him by whom kings reign and princes decree justice, and knowing that righteousness exalteth a nation, finds the church already in existence and organized for the purpose of spreading it abroad—admires it as an excellent, as a divine institution, and then encourages and patronises it. Thus kings and queens have become its nursing fathers and its nursing mothers, engrafting its institutions and doctrines into the very constitution and laws of their respective states and kingdoms. So says the Protestant—what say the popish party? The church's right to rule is above that of the state; it belongs to it to give away kingdoms and confirm elections to thrones; the sword was bestowed upon temporal princes to be used at the dictation of Peter. The church may vindicate her rights by censures and spiritual fulminations, and may stipulate for, demand, and coerce them. She may call upon states and kingdoms to defer to her authority; and unless by covenant, contract, and concordat, they purchase her good will, and give her her prescribed terms—unless they enter into an unhallowed union with her (the Scriptures denominate it spiritual fornication,) their dominion shall be rendered unquiet, unsettled, and turbulent, so far, at least, as Rome has power and jurisdiction. Such was the case of Belgium, the popish priests availing themselves of French agitation and revolution, to produce that rebellion by which she has been severed from Holland. And such might be the case of Ireland, for already has the great agitator, O'Connell, threatened that the English government here shall be treated in like manner, through the like agency. *But, rejoice, ye sufferers in the cause of Protestantism and of true religion, for the last struggle of antichrist is come.* This very letter of the Pope affords incontestible evidence of it; and the zealous Protestant may laugh him to scorn, for he sees that his day is coming. The mutual concord of the empire and the priesthood is to be interpreted thus—If, its advocate would say, you are, or are willing to become, Papists, and will enter into a league and concordat with the Pope, securing to him his rights and privileges, he will use his influence to keep your people in peace and subjection to the laws, and to preserve the quiet of your dominions. But if you are not, or will not be, of his side, and particularly if you patronise the Protestant faith, he knows well how to treat you; his adherents shall become thorns in your sides, and adders in your paths; you shall live in broils and tumults, and shall never sleep securely on your thrones. How different the conduct of the primitive Christians here adverted to. The Pope sets them up as an example to the people in popish states, but does He exhort his adherents to emulate that example in Protestant ones? and yet they obeyed the *Pagan* emperors of Rome without plotting their destruction, though they might have done it, whilst the emissaries and adherents of the Popes afford a mutilated obedience to the laws of Protestant princes, and never cease to intrigue and plot against the quiet of *their* dominions.

lieving Emperor : but when there came any question about the cause of Christ, they acknowledged none but Him who was in heaven. They distinguished the eternal Lord from the temporal sovereign ; and yet they were obedient to the temporal, for the sake of the eternal."

This determination, the invincible martyr, Maurice, chieftain of the Theban legion, had formed to himself, when, as St. Eucherius relates, he made this answer to the Emperor : " We are your soldiers, O Emperor ; yet, as we freely confess, we are the servants of God. And now, even this extreme risk of our lives has not driven us to rebellion : behold, we have arms in our hands, yet we resist not, because we prefer dying to killing !"

Which loyalty of the primitive Christians towards their sovereigns shines with still greater lustre, if we reflect with Tertullian, that at that time the Christians wanted neither numbers nor armed forces, if they had wished to have played the part of open enemies. " We are but of yesterday," says he, " and we have filled your places, cities, islands, castles, towns, councils, even the camp, tribes, decuriæ, the palace, the senate, the forum : for what war should we not have been fit and ready, even though inferior in force—we who thus freely submit to be slain, if by our religion we were not allowed rather to suffer death than to inflict it ? If we, so great a multitude, had withdrawn ourselves from you into some remote corner of the world ; truly the loss of so many citizens, of whatever class, would not only have shamed your government, but also would have injured it by the removal. Doubtless, you would have been panic-struck at your solitary condition : you would have sought around for subjects : there would have remained to you more enemies than citizens ; but now you have fewer enemies, by reason of the multitude of Christians."

These examples of unshaken fidelity to their sovereign, which necessarily flowed from the most holy precepts of the Christian religion, condemn the detestable impudence and wickedness of those, who, burning with an abandoned and lawless desire of mischievous liberty,* use all their effort to sap and overthrow all the rights of Sovereigns ; and who, under the appearance of liberty, will give to the people nothing but slavery.†

To this end uniformly tended the most wicked ravings and schemes of the Waldenses, Beguards, Wicliffites, and other sons of Belial of this stamp ; who were the off-scourings‡ and disgrace of the human

* The Pope in this place studiously confounds religious liberty and civil licentiousness, two things as distinct as the poles. In his effort to destroy the one, he hopes to undermine the other. If men are wise, they will vindicate their right to the former whilst they repudiate the latter, and thus shall the spiritual tyrant be foiled.

† A third severe hit of the Pope (because too true,) against the demagogues and declaimers of the present day ; yet their poor dupes near home will not discern that which is plain enough to their spiritual lord beyond the Alps.—"*Nothing but slavery !*"—mark the words, for there is not one syllable in them but is true, and very much to the purpose, so far as regards their civil estate.

‡ These sincere and suffering Christians were never anathematized by Rome because they were "*the disgrace of human nature,*" but they were butchered, and that by wholesale, through her agency, because they were powerful and perse-

race, and therefore were so often deservedly anathematized by the Apostolic See. Nor is it from any other cause, that those old knaves exert all their powers, but that they may triumphantly congratulate themselves, with Luther, "that they are free from all," which object to obtain with more ease and readiness, they boldly undertake the most flagitious designs of every sort.

Nor can we augur more happy results, either to religion or monarchy, from the wishes of those who are anxious that the church should be separated* from the state, and that the mutual concord of the empire and the priesthood should be torn asunder. For it is certain, that these favourers of the most audacious liberty, do exceedingly fear that concord, which has ever been advantageous and salutary to both religious and civil interests.

Still, to other most sad causes of our solicitude, by which, amidst this common trouble, we have been afflicted with more than common pain, there have been added certain associations,† and set meetings; in which, as if by an union with the disciples of every false religion and worship, (under pretence indeed of a regard for religion, but, in truth, from a desire of promoting every where novelty and sedition,)—liberty of every kind is proclaimed; tumults are excited against the sacred and civil estate; even the most holy authority is disputed.

Truly, with a most sorrowing heart, yet trusting in Him who rules the winds, and creates a calm, we write thus to you, Venerable Brethren; that putting on the shield of faith, you may strive to fight bravely the battles of the Lord. To you principally it belongs, to stand up as a wall of defence against every height which exalteth itself against the knowledge of God. *Unsheath the sword of the Spirit, which is the Word of God;*‡ and let those who are hungering after righteousness receive from you *this* bread.

vering testifiers of her ungodliness, and conscientious opponents of her unhallowed ambition. They might be called the first Protestants witnessing against Rome's corruption and depravity, and they shall have a glorious reward. The very appellation here given them is an honour; for the apostles' themselves gloried in it, when bestowed by their antichristian enemies—"We are become the filth and offscouring of all things."—1 Cor. iv. 13. Truly the manners of the great antichrist of latter times agree marvellously well with those of his prototypes in ancient story.

* Still one more strong rebuke of the Roman Catholic leaders here, who are so loudly bellowing forth the sinfulness of that union which the Pope here praises, insisting on the *immediate, total* separation of Church and State—a measure which he stigmatises as one of "audacious liberty." Is, then, the infallible Pope in the right?—and if so, what are we to think of the others—and will they still call themselves true Roman Catholics?

† Once more the Pope is treading on tender ground. These "meetings" and "associations" are now the most favourite measures among his followers in Ireland; many of whom, it may be supposed, are not aware that their lord and master is speaking thus harshly of their proceedings and themselves.

‡ This is the redeeming sentence of the whole letter! Here for once, it might be said, that the Pope forgets himself, but I will not say so. I say that the Pope himself now sees the absolute necessity of allowing the circulation of the Scriptures, as a check to evils of every kind. I hail this sign of the times, and only desire that this his wish may be made extensively known throughout this island, so that Roman Catholics may now understand, that even by the very highest authority recognised by them, the salutary use of the Bible is admitted, and his

Called to be diligent labourers in the Lord's vineyard, attend to this one point ; labour unitedly at this, that every root of bitterness be plucked up from the field committed to your charge ; and that, when every seed of vice has been destroyed, a full crop of virtue may there grow. Chiefly, embracing with paternal affection those persons who have applied their minds to sacred literature, and the study of philosophy, exhort, and set them an example,* that they do not, through reliance on their own strength, go aside from the path of truth, into the way of the wicked. Let them remember, that God is the *guide of wisdom, and reformer of the wise* ; and that it is not possible for us to know God without God, *who by his Word, teaches men to know Him*. It is the habit of the proud, or rather of the foolish man, to weight in human scales the mysteries of Faith, which surpass all our understanding ; and to trust to his own mind and reason, which by the constitution of man's nature are infirm and weak.

These, our common wishes for the preservation of the things both of church and state, may our dearest children in Christ, the sovereigns of kingdoms, second, both by their power and authority, which they may recollect were given to them, not only for the ruling of the world, but still more† for the protection of the church.

Let them diligently bear in mind, that every exertion made for the welfare of the Church tends to their authority and tranquillity : nay, let them be persuaded, that the cause of religion ought to be even more regarded than that of their empire ; and let them account it a great point, if (we use the words of Pope St. Leo.) *the crown of Faith be added to their diadem by the hand of the Lord*. Set up as parents and guardians of their people, they will provide for them a

clergy are expressly ordered to avail themselves of its aid. Henceforth, if any priest shall take upon him to prohibit the Bible, let it be known that this man is acting from personal bigotry alone, and in direct contravention of the will and orders of his superior.

* Here again we must acknowledge the justice of the Pope's remark ; and must sincerely pray that his clergy would generally follow the advice thus publicly given to them.

† All this is perfectly just and true, if the Pope went no further ; for man ought not to set up his reason as a standard to measure the things of God, nor should the understanding ever be used to impugn any doctrine of divine revelation. But it is the office of reason to judge, whether a doctrine said to be contained in, or deduced from, Scripture, is really to be found in it, or flows consequentially from it. This is the business of the sacred critic and divine—this is the office of every Christian, so far as he has talent and capacity for the task. He should gather light from every side, from Scripture, from books, from men, looking ever to the influence and guidance of God's holy Spirit, that he may know and appreciate the divine truths. But has Popery encouraged this mode of proceeding ? No. It has burnt their Bibles, proscribed useful books and the conversation of pious men—shackled their minds, and kept them in a state of pupillage—it has taught that ignorance is the mother of devotion ; and where it has given knowledge, it has done it in stinted measure and garbled extract, whilst even to this it has been stimulated only through shame or unwilling emulation ; but the world is no longer in its dotage, and that system will no longer work.

‡ Some portion of the old leaven is yet fermenting in the mass : the dregs of the spirit of Hildebrand yet linger in the cup of Babylon, although a change of times has compelled some considerable change of tone.

real, permanent, and wealthy peace and tranquillity, if they make it their principal study to preserve religion and piety towards God, who has, written on his thigh, *King of kings, and Lord of lords*.

Now, that all these events may come to pass happily and successfully, let us lift up our eyes and hands to the most holy Virgin Mary,* who alone has destroyed all heresies, and is our greatest confidence, even the whole foundation† of our hope. May she, by her patronage, in this trying situation of the Lord's flock, implore a prosperous result of our efforts, designs, and actions.

Let us ask this, with humble prayers, of Peter the Prince‡ of the Apostles, and of his co-apostle, Paul: that you may all stand as a rampart to prevent the *laying of any other foundation than that which is laid*.

Trusting in this delightful expectation, we have hope that Jesus Christ,§ the author and finisher of our faith, will at length console us all in the tribulations which have too sadly overtaken us: and as an earnest of the heavenly aid, we impart most lovingly to you Venerable Brethren, and to the sheep committed to your care, the apostolical benediction.

Given at Rome, at St. Maria Maggiore, on the XVII. Kalends, of September, (15th of August,) on the festival of the Assumption of the said Blessed Virgin Mary, in the year of our Lord's Incarnation, MDCCCXXXII. in the second year of our Pontificate.

* O! wherefore is this sad and uncalled for burst of perverseness! Why not invoke directly (if sincere in his intentions,) the aid and blessing of *Almighty God*, instead of blasphemously stating that "his chief confidence," "the whole foundation of his hope," lay in a mortal being, however highly favoured!—whose "patronage" can be *effectual*, if our requests be unfit to meet the divine eye and ear, and whose can possibly be *needful* if we ask that which becometh Christians? "Let our requests be made known *unto God*," says the Scripture; it might, and it would, have said, "Let them be made known to the Virgin Mary, or to some saint or Father," had this been necessary, or profitable, or proper.

† The Pope here states the Virgin Mary to be the whole foundation of his hope; and afterwards *prays* to the Apostles Peter and Paul, that his prelates may stand as a rampart against "laying any other foundation than that is laid." Now St. Paul says—"Other foundation can no man lay save that is laid, which is Jesus Christ;" but the language of this letter is, "other foundation can no man lay than that is laid, which is the Virgin Mary!" And if it be said that this is not the meaning, I would answer, if it is not, I never met a stronger instance of negligent composition or studied obscurity.

‡ This Christ never made St. Peter; this St. Peter never called himself, nor was called by his fellow apostles. It has suited the Bishops of Rome in later ages thus to elevate their chosen founder, in order to derive pretence for extraordinary claims in behalf of themselves.

§ After the Virgin Mary is first invoked, and the Apostles Peter and Paul called in to aid, at last, as if for very shame at the omission, the Almighty and all-merciful Redeemer is spoken of! with a hope, not that he will *deliver* the Pope out of troubles, but merely that he will *console* him under them. What, in good sadness, is meant by this voluntary preferring of the creature to the Creator—this placing of God behind and below mortal men—this looking for *deliverance* from *them*—but from *Him* only asking "*consolation*" under that tribulation which his creatures are requested to remove!!

APPENDIX

Sanctissimi Domini nostri, GREGORII, Divina Providentia, Papæ XVI. Epistola Encyclica, ad omnes Patriarchas, Primates, Archiepiscopos, et Episcopos.

VENERABILES FRATRES,

Salutem et Apostolicam Benedictionem,

Mirari vos arbitramur, quod ab imposita Nostræ humilitati Ecclesiæ universæ procuratione, nondum Literas ad vos dederimus, prout et consuetudo vel a primis temporibus invecta, et benevolentia in vos Nostra postulasset. Erat id quidem Nobis maxime in votis, ut dilatarem illico super vos cor Nostrum, atque in communicatione spiritus ea vos adloqueremur voce, qua, confirmare Fratres in persona Beati Petri jussi fuimus.* Verum probe nostis, quam malorum ærumnarumque procella primis Pontificatus Nostri momentis in eam subito altitudinem maris acti fuerimus, in qua nisi dextera Dei fecisset virtutem, ex teterrima impiorum conspiratione Nos congemissetis demersos. Refugit animus tristissima tot discriminum recensione susceptum inde moerorem refricare; Patrique potius omnis consolationis benedicimus, qui, disjectis perduellibus, præsentī Nos eripuit periculo, atque, turbulentissima sedata tempestate, dedit a metu respirare. Proposuimus illico vobiscum communicare consilia ad sanandas contritiones Israel; sed ingens curarum moles, quibus in concilianda publici ordinis restitutione obruti fuimus, moram tunc Nostræ huic objecit voluntati.

Nova interim accessit causa silentii ob factionum insolentiam, qui signa perduellionis iterum attollere conati sunt. Nos quidem tantam hominum perviciaciam, quorum effrenatus furor impunitate diuturna, impensæque Nostræ benignitatis indulgentia non deliniri, sed ali potius conspiciebatur, debuimus tandem, ingenti licet cum moerore, ex collata Nobis divinitus auctoritate, virga compescere;† ex quo, prout jam probe conjicere potestis, operosior in dies instantia nostra quotidiana facta est.

Ast cum, quod ipsum iisdem ex causis distuleramus, jam possessionem Pontificatus in Lateranensi Basilica ex more institutoque majorum adiverimus, omni demum abjecta cunctatione, ad vos properamus, Venerabiles Fratres, testemque Nostræ erga vos voluntatis epistolam damus lætissimo hoc die, quo de Virginis Sanctissimæ in Cælum Assumptæ triumpho sollemnia festa peragimus, ut quam Patronum ac Soopitam inter maximas quasque calamitates persensimus, Ipsa et scribentibus ad vos Nobis adstet propitia, mentemque Nostram cœlesti afflatu suo in ea inducat consilia, quæ Christiano Gregi futura sint quam maxime salutaria.

Moerentes quidem, animoque tristitia confecto venimus ad vos, quos pro vestro in Religionem studio, ex tanta, in qua ipsa versatur, temporum acerbitate, maxime anxios novimus. Vere enim dixerimus, horam nunc esse potestatis tenebrarum ad cribandos, sicut triticum, filios electionis.‡ Vere luxit, et defluxit terra..... infecta ab habitatoribus suis, quia transgressi sunt leges, mutaverunt jus, dissipaverunt fœdus sempiternum.§

* Luc. xxii. 32. † 1 Corinth. iv. 21. ‡ Luc. xxii. 53. § Isaïæ xxiv. 5.

Loquimur, Venerabiles Fratres, quæ vestris ipsi oculis conspiciatis, quæ communibus idcirco lacrymis ingemiscimus. Alacris exultat improbitas, scientia impudens, dissoluta licentia. Despicitur sanctitas sacrorum, et quæ magnam vim, magnamque necessitatem possidet, divini cultus majestas ab hominibus nequam improbatur, polluitur, habetur ludibrio. Sana hinc pervertitur doctrina, erroresque omnis generis disseminantur audacter. Non leges sacrorum, non jura, non instituta, non sanctiores quælibet disciplinæ tutæ sunt ab audacia loquentium iniqua. Vexatur acerrime Romana hæc Nostra Beatissimi Petri Sedes, in qua posuit Christus Ecclesiæ firmamentum; et vincula unitatis in dies magis labefactantur, abrumpuntur. Divina Ecclesiæ auctoritas oppugnatur, ipsiusque juribus convulsis, subternitur ipsa terrenis rationibus, ac per summam injuriam odio populorum subigitur, in turpem redacta servitutem. Debita Episcopis obedientia infringitur, eorumque jura conculcantur. Personant horrendum in modum Academicæ ac Gymnasia novis opinionum monstis, quibus non occulte amplius et cuniculis petitur Catholica Fides, sed horrificum ac nefarium ei bellum aperte jam et propalam inferitur. Institutis enim exemploque Præceptorum, corruptis adolescentium animis, ingens Religionis clades, morumque perversitas teterrima percubuit. Hinc porro freno Religionis sanctissimæ projecto, per quam unam Regna consistunt, dominatusque vis ac robor firmatur, conspiciamus ordinis publici exitium, labem principatus, omnisque legitimæ potestatis conversionem invalescere. Quæ quidem tanta calamitatum congeries ex illarum imprimis conspiratione societatum est repetenda, in quas quidquid in hæresibus, et in sceleratissimis quibusque sectis sacrilegum, flagitiosum, ac blasphemum est, quasi in sentinam quamdam, cum omnium sordium concretionem confluit.

Hæc, Venerabiles Fratres, et alia complura, et fortassis etiam graviora, quæ in præsens percensere longum esset, ac vos probe nostis, in dolore esse Nos jubent, acerbo sane ac diuturno, quos in Cathedra Principis Apostolorum constitutos, zelus universæ domus Dei comedat præ cæteris, opus est. Verum cum eo Nos loci positos esse agnoscamus, quo deplorare duntaxat innumera hæc mala non sufficiat, nisi et ea convellere pro viribus connitamur; ad opem fidei vestræ confugimus, vestramque pro Catholici Gregis salute sollicitudinem advocamus, Venerabiles Fratres, quorum spectata virtus ac religio et singularis prudentia et sedula adsiduitas animos Nobis addit, atque in tanta rerum asperitate afflictos consolatione sustentat perjudicunda. Nostrarum quippe est partium, vocem tollere, omniaque conari, ne aper de silva demoliat vineam, neve lupi mactent gregem: Nostrum est, oves in ea duntaxat pabula compellere, quæ salutaria iisdem sint, nec vel tenui suspicione pernicioosa. Absit, Charissimi, absit, ut quando tanta premant mala, tanta impendeant discrimina, suo desint muneris pastores, et percussu metu dimittant oves, vel, abjecta cura gregis, otio torpeant ac desidia. Agamus idcirco in unitate spiritus communem Nostram, seu verius Dei causam, et contra communes hostes pro totius populi salute una omnium sit vigilantia, una contentio.

Id porro apprime præstabitis, si, quod vestris muneris ratio postulat, attendatis vobis, et doctrinæ, assidue revolventes animo, *universalem Ecclesiam quacumque novitate pulsari*,* atque S. Agathonis Pontificis monitu† *nilhil de iis, quæ sunt regulariter definita, minui debere, nilhil mutari, nilhil adjici, sed ea et verbis, et sensibus illibata esse custodienda*. Immotam inde consistet firmitas unitatis, quæ hac B. Petri Cathedra suo veluti fundamento continetur, ut unde in Ecclesias omnes venerandæ communionis jura dimanant, ibi *universis et murus sit, et securitas, et portus expers fluctuum, et*

* S. Celest. PP. Ep. 21 ad Episc. Galliar.

† S. Agatho PP. Ep. ad Imp. apud Labo. Tom. 11. pag. 235. Ed. Mansi.

*bonorum thesaurus innumerabilem.** Ad eorum itaque retundendam audaciam, qui vel jura Sanctæ hujus Sedis infringere conantur, vel dirimere Ecclesiarum cum ipsa conjunctionem, qua una eadem nituntur et vigent, maximum fidei in eam ac venerationis sinceræ studium inculcaste, inclamantes cum S. Cypriano,† *falso confidere se esse in Ecclesia, qui Cathedram Petri deserat, super quam fundata est Ecclesia.*

In hoc ideo elaborandum vobis est, assidueque vigilandum, ut fidei depositum custodiatur in tanta hominum impiorum conspiratione, quam ad illud diripiendum perdendumque factam lamentamur. Meminerint omnes, judicium de sana doctrina, qua populi imbuendi sunt, atque Ecclesiæ universæ regimen et administrationem penes Romanum Pontificem esse, cui *plena pascendi, regendi, et gubernandi universalem Ecclesiam potestas a Christo Domino tradita fuit*, uti Patres Florentini Concilii diserte declarant.‡ Est autem singulorum Episcoporum Cathedræ Petri fidelissime adherere, depositum sancte religioseque custodire, et pascere, qui in eis est, gregem Dei. Presbyteri vero subjecti sint, oportet, Episcopis, quos *uti animas parentes suscipiendos ab ipsis esse*, monet Hieronymus: § nec unquam obliviscantur, se vetustis etiam canonibus vetari, quidpiam in suscepto ministerio agere, ac docendi et concionandi munus sibi sumere *sine sententia Episcopi, cujus fidei populus est creditus, et a quo animabus ratio exigeretur.*|| Certum denique firmumque sit, eos omnes, qui adversus præstitutum hunc ordinem aliquid moliantur, statum Ecclesiæ, quantum in ipsis est, perturbare.

Nefas porro esset, atque ab eo venerationis studio prorsus alienum, qua Ecclesiæ leges sunt excipiendæ, sancitam ab ipsa disciplinam, qua et sacrorum procuratio, et morum norma, et jurium Ecclesiæ Ministrorumque ejus ratio continetur, vesana opinandi libidinæ improbari, vel ut certis juris naturæ principiis infestam notari, vel mancarn duci atque imperfectam, civillique auctoritati subjectam.

Cum autem, ut Tridentinorum Patrum verbis utamur, constet, Ecclesiam *eruditam fuisse a CHRISTO JESU, ejusque Apostolis, atque a Spiritu Sancto illi omnem veritatem in dies suggerente edoceri,*¶ absurdum plane est, ac maxime in eam injuriosum, *restorationem ac regenerationem* quandum obtrudi, quasi necessariam, ut ejus incolumitati et incremento consulatur, perinde ac si censi ipsa possit vel defectui, vel obscuracioni, vel aliis hujusmodi incommodis obnoxia; quo quidem molimine eo spectant novatores, ut *recentis humanæ institutionis jactantur fundamenta*, illudque ipsum eveniat, quod detestatur Cyprianus, ut, quæ divina res est, *humana fiat Ecclesia.*** Perpendant vero, qui consilia id genus machinantur, uni Romano Pontifici ex S. Leonis testimonio *Canonum dispensationem esse creditam*, ipsiusque dumtaxat esse, non vero privati hominis, *de paternarum regulis sanctionum* quidpiam decernere, atque ita, quemadmodum scribit S. Gelasius,†† *decreta Canonum librare, decessoriamque præcepta metiri, ut quæ necessitas temporum restaurandis Ecclesiis relaxanda deposcit, adhibita consideratione diligenti, temperentur.*

Hic autem vestram volumus excitatam pro Religione constantiam adversus fœdissimam in Clericalem cœlibatum conjurationem, quam notis

* S. Innocent. PP. Ep. 11. apud Constat.

† S. Cyp. de unitate Eccles.

‡ Conc. Floa. Sess. 25. In definit. apud Labb. Tom. 18, col. 523, edit. Venet.

§ S. Hieron. Ep. 2. ad Nepot. a l. 24.

|| Ex. Can. Ap. 38. apud Labb. Tom. 1. pag. 38. Edit. Mansi.

¶ Conc. Trid. Sess. 13. dec. de Eucharist. in præcem.

** S. Cyp. Ep. 52. Edit. Baluz.

†† S. Gelasius, PP. in Ep. ad Episcop. Lucaniae.

effervescere in dies latius, connitentibus cum perditissimis nostri aevi philosophis, nonnullis etiam ex ipso ecclesiastico ordine, qui personæ obliiti, munerisque sui, ac blanditiis abrepti voluptatum, eo licentiæ proruperunt, ut publicas etiam atque iteratas aliquibus in locis ausi sint adhibere Principibus, postulationes ad disciplinam illam sanctissimam perfringendam. Sed piget de turpissimis hisce conatibus longo vos sermone distingere, vestraque potius religioni fidentes committimus, ut legem maximi momenti, in quam lascivientium tela undique suut intenta, sartam tectam custodiri, vindicari, defendi, ex sacrorum canonum præscripto, omni ope contentis.

Honorabile deinde Christianorum connubium,* quod *Sacramentum magnum* nuncupavit Paulus in *Christo et Ecclesia*,† communes nostras curas efflagitat, ne quid adversus ipsius sanctitatem, ac de indissolubili ejusdem vinculo minus recte sentiatur, vel tentetur induci. Impense id jam commendarat suis ad vos litteris felicitis recordationis Prædecessor Noster Pius VII. adhuc tamen infesta eidem molimina succrescunt. Docendi itaque sunt sedulo Populi, matrimonium semel rite initum dirimi amplius non posse, nexisque connubio Deum indidisse perpetuam vitæ societatem, nondumque necessitudinis, qui exsolvi, nisi morte, non possit. Memores, sacris illud rebus adnumerari, et Ecclesiæ proinde subijci, præstitutas de ipso ejusdem Ecclesiæ leges habeant ob oculos, iisque pareant sancte, accurateque, ex quarum exequutione omnino pendet ejusdem connubii vis, robur, ac justa consociatio. Caveant, ne quod sacrorum canonum placitis, Conciliorumque decretis officiat, ulla ratione admittant, probe gnari, exitus infelices illa habitura esse conjugia, quæ vel adversus Ecclesiæ disciplinam, vel non propitiato prius Dco, vel solo aestu libidinis jungantur, quin de sacramento, ac de mysteriis, quæ illo significantur, ulla teneat sponso cogitatio.

Alteram nunc persequimur causam malorum uberrimam, quibus affligari in præsens comploramus Ecclesiam, *indifferentissimum* scilicet, seu pravam illam opinionem, quæ improborum fraude ex omni parte percreebit, qualibet fidei professione æternam posse animæ salutem comparari, si mores ad recti honestique normam exigantur. At facili sane negotio in re perspicua, planeque evidenti, errorem exitiosissimum a populis vestra curæ conceditis propelletis. Admonente enim Apostolo, *unum esse Deum, unam fidem, unam baptismam*,‡ extimescant, qui e religione qualibet patere ad portum beatitudinis aditum comminiscuntur, reputentque animo ex ipsius Servatoris testimonio, *esse se contra Christum, qui cum Christo non sunt*,§ seque infelicer dispergere, qui cum ipso non colligunt, ideoque *absque dubio in æternum esse perituros, nisi teneant Catholicam fidem, eamque integram, inviolatamque servaverint*.|| Hieronymum audiant, qui, cum in tres partes schismate scissa esset Ecclesia, narrat, se tenacem propositi, quando aliquis rapere ipsum ad se nitebatur, constanter clamitasse: *Si quis Cathedræ Petri jungitur meus est*.¶ Falso autem sibi quis blandiretur, quod et ipse in aqua sit regeneratus. Opportune enim responderet Augustinus: *•• Ipsam formam habet etiam sarmentum, quod præcisum est de vite: sed quid illi prodest forma, si non vivit de radice?*

Atque ex hoc puditissimo *indifferentissimi* fonte absurda illa fluit ac erronea sententia, seu potius deliramentum, asserendam esse ac vindicandam cuilibet *libertatem conscientie*. Cui quidem pestilentissimo errori viam sternit plena illa, atque immoderata libertas opinionum, quæ in sacræ, et civilis rei labem late grassatur, dictitantibus per summam impudentiam nonnullis, aliquod ex ea commodi in Religionem promanare. At quæ pe-

* Ad Heb. xiii. 4. † Ad Ephes. iv. 5. ‡ Ad Ephes. iv. 5. § Luc. xi. 25.
|| Luc. xi. 25. ¶ S. Hier. Ep. 58. •• S. Aug. in Psal. contra part. Donat.

for mors animas, quam libertas erroris? inquebat Augustinus.* Freno quippe omni adempto, quo homines contineantur in semitis veritatis, proruente jam in præceps ipsorum natura ad malum inclinata, vere apertum dicimus *puteum abyssi*,† e quo vidit Joannes ascendere fumum, quo obscuratus est sol, locustis ex eo prodeuntibus in vastitatem terræ. Inde enim animorum immutationes, inde adolescentium in deteriora corruptio, inde in populo sacrorum, rerumque, ac legum sanctissimarum contemptus, inde uno verbo pestis rei publicæ præ qualibet capitalior, cum experientia teste vel a prima antiquitate notum sit, civitates, quæ opibus, imperio, gloria floruerunt, hoc uno malo concidisse, libertate immoderata opinionum, licentia concionum, rerum novandarum cupiditate.

Huc spectat deterrima illa, ac numquam satis exsecranda et detestabilis libertas artis librariæ ad scripta quælibet edenda in vulgus, quam tanto convicio audent nonnulli efflagitare ac promovere. Perhorrescimus, Venerabiles Fratres, intuentes, quibus monstris doctrinarum, seu potius quibus errorum portentis obruamur, quæ longe ac late ubique disseminantur ingenti librorum multitudine, libellisque, et scriptis mole quidem exiguis, malitia tamen permagnis, e quibus maledictionem egressam illacrymamur super faciem terræ. Suat tamen, prohi dolor! qui eo impudentiæ abripiantur, ut asserant pugnaciter, hanc errorum colluviem inde prorumpentem satis cumulate compensari ex libro aliquo, qui in hac tanta pravitate tempestate ad Religionem ac veritatem propugnandum edatur.—Nefas profecto est, omnique jure improbatum, patrari data opera malum certum ac majus, quia spes sit, inde boni aliquid habitum iri. Numquid venena libere spargi, ac publice vendi, comportarique, imo et combibi debere, sanus quis dixerit, quod remediū quidpiam habeatur, quo qui utuntur, eripi eos ex interitu identidem contingat?

Verum longe alia fuit Ecclesiæ disciplina in excindenda malorum librorum peste vel ab Apostolorum ætate, quos legimus grandem librorum vim publice combussisse.‡ Satis sit, leges in Concilio Lateranensi V. in eam rem datas perlegere, et Constitutionem, quæ deinceps a Leone X. fel. rec. Prædecessore Nostro fuit edita, ne *id quod ad fidei augmentum, ac bonarum artium propagationem salubriter est inventum, in contrarium convertatur, ac Christi fidelium salutis detrimentum pariat.*§ Id quidem et Tridentinis Patribus maximæ curæ fuit, qui remedium tanto huic malo adhibuere, edito saluberrimo decreto de Indice librorum, quibus impura doctrina contineretur, conficiendo.|| *Pugnandum est acriter*, inquit Clemens XIII, fel. rec. Prædecessor Noster in suis de noxiorum librorum proscriptione encyclicis litteris,¶ *pugnandum est acriter, quantum res ipsa efflagitat, et pro viribus tot librorum mortifera exterminandi perniciēs: numquam enim materia subtrahatur erroris, nisi pravitatis facinorosa elementa in flammis combusta depereant.* Ex hac itaque constanti omnium ætatum sollicitudine, qua semper Sancta hæc Apostolica Sedes suspectos et noxios libros damnare, et de hominum manibus extorquere enixa est, patet luculentissime, quantopere falsa, temeraria, eidemque Apostolicæ Sedi injuriosa, et secunda malorum in Christiano Populo ingentium sit illorum doctrina, qui nedum censuram librorum veluti gravem nimis, et onerosam rejiciunt, sed eo etiam improbitatis progrediuntur, ut eam prædicent a recti juris principiis abhorrerere, jusque illius decernendæ, habendæque audeant Ecclesiæ denegare.

Cum autem circumlatis in vulgus scriptis doctrinas quasdam promulgari acceperimus, quibus debita erga Principes fidei atque submissio labefacta-

* S. Aug. Ep. 166.

† Apocalyps. ix. 8.

‡ Act. Apost. 19.

§ Act. Conc. Laterni, V. sess. 10. ubi refertur Const. Leonis X. Legenda est anterior Constitutio Alexandri VI. *Inter multiplices*, in qua multa ad rem.

|| Conc. Trid. Sess. 18 et 25. ¶ Ljt. Clem. XIII. Christianæ, 25 Nov. 1766.

tur, facesque perduellionis ubique incenduntur: cavendum maxime erit, ne populi inde decepti a recti semita abducantur. Animadvertant omnes, *non esse juxta Apostoli monitum, potestatem nisi a Deo; quæ autem sunt, a Deo ordinatæ sunt. Itaque qui resistit potestati, Dei ordinationi resistit, et qui resistunt, ipsi sibi damnationem acquirant.** Quocirca et divina et humana jura in eos clamant, qui turpissimis perduellionis seditionumque machinationibus a fide in Principes desciscere, ipsosque ab imperio deturbare conituntur.

Atque hac plane ex causa, ne tanta se turpitudine fœdarent veteres Christiani sæventibus licet persecutionibus, optime tamen eos de Imperatoribus, ac de Imperii incolumitate meritos fuisse constat, idque nedum fide in iis, quæ sibi mandabantur Religioni non contraria, accurate prompteque perficiendis, sed et constantia, et effuso etiam in præliis sanguine luculentissime comprobasse. *Milites Christiani*, ait S. Augustinus, † *servierunt Imperatori infideli; ubi veniebatur ad causam Christi, non agnoscebant, nisi illum qui in cœlis erat. Distinguebant Dominum æternum a Domino temporali, et tamen subditi erant propter Dominum æternum etiam Domino temporali.* Hæc quidem sibi ob oculos proposuerat Mauritius Martyr inicitus, Legionis Thebanæ Primicerius, quando, uti S. Eucherius refert, hæc respondit Imperatori: ‡ *Milites sumus, Imperator, tui, sed tamen servi, quod libere confitemur, Dei..... Et nunc non nos hæc ultima vita necessitas in rebellionem cogit: tenemus ecce arma, et non resistimus, quia mori, quam occidere satius volumus.* Quæ quidem veterum Christianorum in Principes fides eo etiam illustrior effulget, si perpendatur cum Tertulliano, § tunc temporis Christianis non defuisse vim numerorum, et copiarum, si hostes æertos agere voluissent. *Esterni sumus, inquit ipse, et vestra omnia implevimus, Urbes, Insulas, Castella, Municipia, Conclibabula, Castra ipsa, Tribus, Decuriae, Palatium, Senatum, Forum.... Cui bello non Idonei non prompti fuissimus, etiam impares copiis, qui tam libenter trucidamur, si non apud istam disciplinam magis occidi liceret, quam occidere?..... Si tanta vis hominum in aliquem Orbis remoti sinum abrupissemus a vobis, suffudisset utique pudore Dominationem vestram tot qualcumcumque amissio civium, immo et ipsa destitutione punisset. Procul dubio expavissetis ad solitudinem vestram..... quæsissetis, quibus imperaretis; plures hostes, quam cives vobis remansissent: nunc autem pauciores hostes habetis præ multitudine Christianorum.*

Præclara hæc immobilis subjectionis in Principes exempla, quæ ex sanctissimis Christianæ Religionis præceptis necessario proficisciebantur, detestandam illorum insolentiam, et improbitatem condemnant, qui projecta, effrenataque procacis libertatis cupiditate æstuant, toti in eo sunt, ut jura quæque Principatum labefactent, atque convellant, servitutem sub libertatis specie populis illaturi. Huc sane sceleratissima deliramenta, consiliaque conspirarunt Waldensium, Beguardorum, Wiclefistarum, aliorumque hujusmodi filiorum Belial, qui humani generis sordes, ac dedecora fuere, merito idcirco ab Apostolica hæc Sede toties anathemate confixi. Nec alia profecto ex causa omnes vires intendunt veteratores isti, nisi ut cum Luthero ovantes gratulari sibi possint, *liberos se esse ab omnibus*: quod ut facilius celeriusque assequantur, flagitiosora quælibet audacissime aggrediuntur.

Nequæ lætiora et Religioni, et Principatui omārari possemus ex eorum votis, qui Ecclesiam a Regno separari, mutuatque Imperii cum Sacerdotio concordiam abrumpi discipiunt. Constat quippe, pertimesci ab impudentissimæ libertatis amatoribus concordiam illam, quæ semper rei et sacræ et civili fausta extitit ac salutaris.

* Ad Rom. xiii. 2.

† S. Aug. in Psalt. 134, n. 7.

‡ S. Eucher. apud Ruinart. Act. SS. MM. de SS. Maurit et Soc. n. 4.

§ Tertul. in Apologet. Cap. 37.

At ad ceteras acerbissimas causas, quibus solliciti sumus, et in communi discrimine dolore quodam angimur præcipuo, accessere consociationes quædam, statque coetus, quibus, quasi agmine facto cum cujuscumque etiam falsæ religionis ac cultus sectatoribus, simulata quidem in religionem pietate, vere tamen novitatis, seditionumque ubique promovendarum cupidine, libertas omnis generis prædicatur, perturbationes in sacram et civilem rem excitantur, sanctor quælibet auctoritas discerpitur.

Hæc perdolenti sane animo, fidentes tamen in Eo, qui imperat ventis et facit tranquillitatem, scribimus ad vos, Venerabiles Fratres, ut induti scutum fidei contendatis præliari strenue prælia Domini. Ad vos potissimum pertinet, stare pro muro contra omnem altitudinem extolentem se adversus scientiam Dei. Exerite gladium spiritus, quod est verbum Dei, habeantque a vobis panem, qui esuriunt justitiam. Adsciti, ut sitis cultores navi in vinea Domini, id unum agite, in hoc simul laborate, ut radix quælibet amaritudinis ex agro vobis commissio evellatur, omnique enecato semine vitiorum convalescat ibi seges læta virtutum. Eos in primis affectu paterno complexi, qui ad sacras præsertim disciplinas, et ad philosophicas questiones animum appulere, hortatores, auctoresque iisdem sitis, ne solius ingenii sui viribus freti imprudenter a veritatis semita in viam abeant impiorum. Meminerint, Deum esse *sapientiæ ducem emendatoremque sapientium*,* ac fieri non posse, ut sine Deo Deum discamus, qui per Verbum docet homines scire Deum.† Superbi, seu potius insipientis hominis est, fidei mysteria, quæ exsuperant omnem sensum, humanis examinare ponderibus, nostræque mentis rationi confidere, quæ naturæ humanæ conditione debilis est, et infirma.

Ceterum communibus hisce votis pro rei et sacræ, et publicæ incolumitate, Carissimi in Christo Filii Nostri Viri Principes sua faveant ope, et auctoritate, quam sibi collatam considerent non solum ad mundi regimen, sed maxime ad Ecclesiæ præsidium. Animadvertant sedulo, pro illorum imperio et quiete geri, quidquid pro Ecclesiæ salute laboratur; imo pluris sibi suadeant fidei causam esse debere, quam Regni, magnumque sibi esse perpendant, dicimus cum S. Leone Pontifice, *si ipsorum diademati de manu Domini etiam fidei addatur corona*. Positi quasi parentes, et tutores populorum, veram, constantem, opulentam iis quietam parient, et tranquillitatem, si in eam potissimum curam incumbant, ut incolumis sit Religio et pietas in Deum, qui habet scriptum in femore; *Rex Regum, et Dominus dominantium*.

Sed ut omnia hæc prospere ac feliciter eveniant, levemus oculos manusque ad Sanctissimam Virginem MARIAM, quæ sola universas hæreses interemit,‡ Nostræque maxima fiducia, imo tota ratio est spei Nostræ.§ Suo ipsa patrocinio in tanta Dominici gregis necessitate studiis, consiliis, actionibusque Nostris exitis secundissimos imploret. Id et ab Apostolorum Principe PETRO, et ab ejus Coapostolo PAULO humili prece efflagitemus; ut stetis omnes pro muro, ne fundamentum aliud ponatur præter id, quod positum est. Hac jucunda spe freti, confidimus, Auctorem consummatoremque fidei JESUM CHRISTUM consolaturum tandem esse Nos omnes in tribulationibus, quæ invenerunt Nos nimis, cælestisque auxilii auspiciem, Apostolicam Benedictionem, vobis, Venerabiles Fratres, et ovibus vestræ curæ traditis peramanter impertimur.

Datum Romæ apud S. Mariam Majorem XVIII. Kalendas Septembris die sollemni Assumptionis ejusdem B. V. MARLÆ Anno Dominicæ Incarnationis MDCCCXXXII. Pontificatus Nostri Anno II.

* Sep. 7. 15. † S. Irenæus Lib. 4. Cap. 10. ‡ S. Aug.
§ Ex. S. Bernardo Serm. de Nat. B. M. V. 7.

